THE

TESTAMENT

OF THE

Twelve Patriarchs,

The Sons of JACOB.

nſlated out of *Greek* into *Latin* by *Rob. Groſthead*
metime Biſhop of *Lincoln*: And out of his *Copy*,
into *French* and *Dutch* by others, and now *Engliſhed*,
he credit whereof, an ancient Greek Copy written in Parchment,
is kept in the *Univerſity* Library of Cambridge.

NDON, Printed by *E. C.* for the Company
of *Stationers*, 1667.

V

Edward Dalton,

Dunkirk House.

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To the Chriſtian Reader.

Libet theſe our happy days, in ſome reſpect, good Chriſtian, have and enjoy divers and ſundry works tending to the ſubverſion of *Belial*, and the erection of godlineſs; yet conſidering that as earthly, ſo we ſpiritual Souldiers ſeldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in Engliſh. The malice of the Jewiſh people in concealing it, by reaſon of Chriſt the righteous ſo often prefigured, was intolerable; but the ſingular providence of God in preſerving it, unſpeakable; and now at laſt though chargeable, yet fruitful is the expreſſing, and Printing in our Natural Language of this ſo worthy, ſo golden a Writ: Being of it ſelf, without the acceſſary painting of eloquent ſpeech, a Mirrour for Princes, a Preacher for all Chriſtians, a beautiful Glaſs for Women, for Children, Servants, and ſuch like; A wiſe, plauſible, and moſt ready Schoolmaſter, for to apply to every particular eſtate his peculiar property.

Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee: If thou thinkest upon manly courrage, he teacheth Valiantnes: If thou seek to govern aright, he willeth thee to fly tyranny: If thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christs birth, life and death? Behold, *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemners thereof how miserable, by whom begun, continued, and confirmed: Of thy state of life, what, and how it should be, *Nunquam sine Sale, sine Sole*: to be short, of thy blessedness, if thou art godly, wise, and learned: Of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order: Learn of him, and his, to pray to God in Christ his Name for your children, have regard to their instruction: The want of the former your children shall miss: the neglect of the latter, you your selves

Levi.

Jacob.

ſelves ſhall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right ſingular benefit: but he that for fooliſh pity giveth them the birdle, is before God accounted a guilty partaker of their ſinful race. View this Book therefore, hearken how to teach your ſelves and your Children. You have already handled a ſick mans ſalve, enjoy now at length a ſick mans tongue, to inſtruct them when you leave them, and what to leave them when you die, elſe their end will be lamentation, but yours lamentable miſery. And come you hither you children of the earth, read, ſee and ſay, that old Father *Ruben* with his good Brethren, readily and rightly deſcribe the bleſſed path of righteouſneſs, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldeſt, for that old age ſeemeth wiſeſt? Stop not then the ears of thy heart and body to ſo wiſe and ſweet a Charmer. O the number! O the ugliſome portraiture of thoſe deadly ſpirits, that he hath ſo orderly numbred and cunningly coloured!

Lechery,	*Pride*,
Envy,	*Vain glory*,
Glutiony	*Unrighteouſneſs*,
Bravery,	*Wilful Ignorance.*

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which welspring and puddle of evil, if thou wilt have dried up, cease from drunkenness; if not see it, have not a narrow and greedy eye upon a beautiful face: If no drink yet stop thy mouth from busie questons with women: To conclude, if not therein be ducked aud drowned, use labour, tame youthfulness. *For in this Overshooting my self* (saith *Ruben* to his children) *I defiled my fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your selves* stemed *either in learning or some work: charge your Wives and Daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love; strive with *Simeon*, the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Joseph*'s cheerful countenance, a perfect Platform

form of a quiet mind: Yet set before thine eyes *Simeon*'s withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another mans vice standeth slippery. *Juda* checketh *Ruben* his eldest brother with his fornication: Mark, who sinned immediatly but envious and railing *Juda*? did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins; and alas in these our days too much used; yet punished, the one with want, or at least small joy of Children, saith Father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith *S. Paul*. Wherefore abstain from wine, abhor drunkenness, for such anon slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Issachar*, who never railed, not was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we

Juda.

Issachar.

might express the same in life and conversation Mercy and Love is a precious Jewel, the maintainers whereof being jointly connexed prosper, once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare chastity, in cloathing the naked, and feeding the hungry, known and unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek: Two ways there be (saith *Aser*) Vice the one, the other Virtue. *Neptalim*'s race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocked GOD, whose double-faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righ-

Zebulon. *Dan.* *Gad.* *Aser.* *Neptalim.*

righteous *Joseph*, the blessed of the Lord. *Joseph.* that right figure of Jesus Christ: for hatred he shewed love: being cursed he blessed, being shot through he did not so much as bend his bow: Albeit his Brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond-slave; and that to strangers, and such as hated Shepherds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: When they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: Being their Lord, using them as his betters: Being their Brother, accepting them as his Children: Their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience towards God. When he was miserably afflicted, did he rage and swell? When he was made a bond-slave of a free mans son, did he cry out on heaven? Being utterly forsaken, did he impatiently accuse Gods justice? No, *Expectans expectavit Dominum*: And at the last, the Lord which hid his Face did shew his Countenance; of a caitif, in respect making him free;

free; of a freeman, wealthy; of a wealthy subject, and honourable personage, Lord President of *Pharao*'s land: Whom the Egyptians being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor wo could make to swell: Neither promise or threats of the Egyptian strumpet could make slide: And therefore being dead, neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayest be ready both in body and soul. Let us, saith *Ecclesiast.* *Commend* (and so say I, Let us behold) *the noble famous men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them and shewed his great power ever since the beginning.* Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: But whoso painteth a Leg without

Benjamin.

Eccl. 14.

a body, or a body without a head, it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judg the thing undiscreetly painted. Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfully drewn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them but read them diligently, neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to Godliness: So may we account of *Jacob*'s blessing: So may we throughly challenge to be his Children: Children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

Richard Day.

The testament of Jacob
made at his death to his
twelve sons the patriarch
Concerning what should
Betide them in the last
days gathered out of
Genesis 48. 49. and
and added unto this Book

The Teſtament of *Jacob*, made at his death, to his Twelve Sons, the Patriarchs, concerning what ſhould betide them in the laſt days: gathered out of *Geneſis* 48. 49. and added unto this Book.

Come hearken my Sons, two things I give,
My bleſſing, and my ban:
The firſt to them that Godly live;
The laſt to wicked man.

The Testament of

JACOB.

Gen. 23.

Simple for innocence.

Jacob beloved, not of merit, Rom. 9. but of grace.

JAcob the Son of Isaak, born of Rebecca, in the year of the World 2108. his Father being threescore years of Age, was a perfect man and righteous, dwelling in Tents; not given to pleasure and hunting, as his elder Brother, elder by Nature, not by Grace, For the elder shall serve the younger, saith the Lord. Why: not for that Jacob had so deserved, but GOD had so appointed. Wherefore when he thus by the determinate will of God, and heavenly disposition which ordereth all things whatsoever, had got his Brothers birth right, and his Fathers blessing, his Parents considering that the slippery days of Carnal Copulation did approach, and warily fearing his Brother Esau, for that he conceived murder in his heart, and instituted a birth-day for his debilish purpose sent him from Ber-

Gen. 25.
Gen. 29.
Gen. 27.

saba

ſaba to Meſopotamia, to Laban his Mothers Brother, there honeſtly to take a Wife, and quietly to live. For Matrimony, without conſent of Parents and due conſideration of either party contracted, as it breedeth their diſquietneſs, ſo it proboketh Gods diſpleaſure. Jacob therefore after long trabel, being placed with his Uncle Laban, and ſerbing him fourteen years in labour and pain (albeit he was the Child of promiſe, the Bleſſed of the Lord, born of a Free-woman, and that which is more, his Uncles bode and fleſh, and Lord of Canaan: Not arguing with bimſelf as the worldly children of this earth, ſaying, Shall I which am a free and wealthy mans Son be made a Serbant? Shall I be a drudge in my Kinſmans houſe, being ſent to Marry, and not to ſerbe? had giben him by Laban to Wife for his good Serbice (by which GOD bleſſed that little that Laban had before) his two Daughters, Leah firſt, then Rachel, with their handmaids Bilha, and Zilpha: Of whom, according to the promiſe made to him in Bethel, that his Seed ſhould be multiplied, he begat twelbe Sons, twelbe godly Farthes of the earth, Ruben,

A caveat for marriage.

Troubles and pain are deſtined to the Bleſt.

An example for children.

A godly note for ſervants.

Ruben.	Dan.	Isachar.
Simeon.	Neptalim.	Zabulon.
Levi.	Gad.	Joseph.
Juda.	Aser.	Benjamin.

Mans life is but a pilgrimage.

Thus he being blessed of the Lord, as well in Children as in substance, returned again to his Native Countrey, he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Gosen in Egypt, by means of his Son Joseph, chief Steward of Pharaohs land, whom his Brethren heretofore had sold, where when he had lived 17 years, and seen his Family encreased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, Called his Son Joseph unto him, and said, If I have found grace in thy sight, O put thy hand under my thigh (for in this order they took an oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers: Where ac-

God alway provideth for the righteous.

ting

ting his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to trust in Pharaoh's land. To which his request, when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God almighty appeared unto me at *Luz*, in the land of *Canaan*, and blessed me: saying, Behould, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sons *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan* and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tel their Children Gods blessings.

That is shall be under their tribes.

When Jacob, albeit somewhat dim, for age, beholding Josephs two sons, said: what are these? to whom Joseph answered: They are my sons which God hath given me. O bring them to me, said *Jacob*, and let me bless them: I had not thought to have seen thy face *Joseph*, yet lo, God hath shewed me thy seed.

hriſt.

God in whoſe ſight my fathers *Abraham* and *Iſaac* did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bleſs theſe lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Iſaac*, and that they may grow into a multitude in the midſt of the earth.

Counted as one of his Children, not that they ſhould pray unto him being dead, as Erkius gathered. God hath mercy on whom he will. By faith Jacob divideth the Land, as ye but hoped for.

Then as Joſeph lifted his Fathers hand from Ephraim to Manaſſes the elder, Jacob ſaid, Let it be, I know well my ſon, he ſhall alſo be a great people, but his younger brother ſhall be greater: in thee let Iſrael bleſs and ſay, God make thee as *Epraham* and *Manaſſes*. After this he fainting ſaid: Behold, Joſeph, I die, God ſhall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by ſword and bow, of the Amorites. And come you hither alſo, O my children, that I may tell you what ſhall come on you in the laſt days. Gather ye together, and hear ye ſons of *Jacob*, hearken unto *Iſrael* your Father.

Begotten in my youth.

Ruben, my firſt born, my might, my ſtrength, excellent in dignity and power, unconſtant as water, thou ſhalt not excel, becauſe thou didſt defile my couch.

Simeon and *Levi*, Brethren in evil, who

in

in your wrath slew a man, and in your self-will digged down a Wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*. Levi had no tribe, and Simeon was under Juda. Jud. 1.

Juda, Thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: as a Lions whelp shalt thou come up from the spoil: thou shalt couch as a Lion, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a law-giver from between thy feet, until *Shilob* come: all nations shall seek after him. 3. Thou shalt bind thine Ass Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine, and thy cloak in the blood of grapes: thy eyes shall be red with Wine, and thy teeth white with milk. Blessings of Juda a worthy captain. A noble Prince, Christ. A fertile Land.

Zabulon, Thou shalt dwell by the sea side, and thou shalt be a Haven for ships; thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Ass, couching down between two burdens, and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, Thou shalt judge the people, as one of the tribes of Israel. *Dan*, thou shalt be a ser- Judg. 13, 14, 15, 16.

ſerpent by the way, an Adder in the path biting the horſe heel, ſo that his Rider ſhall fall backward. Then Jacob foreſeeing in his mind the great calamity that ſtould betide his poſterity, comforting himſelf, and reſting in Gods promiſe cried out with heart and mind, O Lord, I have waited for thy ſalvation.

Joſh. 1. 1. *Gad*, an hoſt of men ſhall overcome thee, but thou ſhalt overcome at the laſt.

Num. 3. And what ſhall I ſay to *Aſer*? his bread ſhall be fat, and he ſhall have pleaſures for a King.

Judg. 45. *Nepthalim* is a Hind ſent for a preſent, giving goodly words.

The bleſſing of Joſeph; increaſe of Family. *Joſeph* is a flouriſhing Bough by a Well-ſide, the ſmall Boughs ſhall run upon the wall. The Archers ſhot againſt him, and hated him, but his bow was made ſtrong, and his Arms ſtrengthned by the hands of the Almighty God of *Jacob*. Out of him ſhall come an Herdman, a ſtone in *Iſrael*. All theſe things ſhall come from my father God, which hath helped thee, and bleſſed thee with bleſſings of the Heaven, bleſſings of the deep beneath, with bleſſings of the breaſt and womb. The bleſſings of (me) thy father, that I give thee, ſtronger than the bleſſings that I had of mine Elders. Until the end of the hills of

All things come of God.

the world they ſhall be on thy head. Not for the holineſs of the place, but for memory of Gods promiſe.

Benjamin ſhall ravine as a Wolf, in the morning he ſhall devour the prey, and at night divide the ſpoil. And now when I ſhall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Feild of *Machpelah*, which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a poſſeſſion to bury in, where were buried *Abraham* and *Sara* his wife, and *Iſaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

When Jacob had made an end of commanding all that he would unto his ſons, having lived one hundred forty and ſeven years, he plucked up his feet into the bed, and quickly died. Then Joſeph falling upon his Fathers face and kiſſing him with tears, cauſed him to be embalmed by Phyſicians to the ſpace of forty days; and mourned for him threeſcore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horſemen, buried him in the place which Jacob had appointed. A token of a good conſcience.

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold the pot, the hear, the bed
do note the ſtrength, the luſt
Of Ruben, *and nuconſtant lead,*
who therefore was accurſt.

The Testament of

RUBEN.

THis is the Copy of Rubens Testament, concerning all the things which he gabe in charge to his Childzen before he died, in the 125. year of his life. Two years after the decease of Joseph, his childzen and childzens childzen came to visit him in his sickness and he said unto them.

My childzen I die, and go the way of my Fathers. And seeing there his brethzen, Juda, Gad and Aser, he said unto them: Lift me up, my brethzen, that I may tell you and my Childzen the things that I have hidden in my heart, for I am hencefozth dzawing to my long home. Then standing up he kissed them, and weeping said: Hearken my Brethzen, and you my childzen, gibe ear to the wozds of your Father Ruben: Mark what I gibe in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignozance of Youthfulness and Foznication wherein I ouershot my self, and defiled the Bed of my Father Jacob. For I allure you that the Lozd did therefoze stricke me with a foze plague in my

Death is our long home.

fornication plagued.

Prayer and repence ſtayeth Gods ath.

The bleſſing and ayer of a father God for his ildren of what neſit,

repentance the eart is to be conſi-ered, not external ction.

ſtanks the ſpace of 7 months, and a I had periſhed if my Father b Jacob had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evil in the ſight of the Lord, and ſeven months was I ſick to the death and with a free heart did I ſeven years penance before the Lord, I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: but I mourned for my ſin, for it was great and there ſhall none ſuch be done in Iſrael. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. Belial giveth ſeven ſpirits againſt a man; which are the welſprings of youthful works: and ſeven ſpirits are given man in his creation whereby all his works are done: c the firſt is the ſpirit of life wherewith is created his being. The ſecond is the ſpirit of ſeeing, wherewith cometh luſting. The third the ſpirit of hearing wherewith cometh learning. The fourth is the ſpirit of ſmelling, wherewith cometh delight, by drawing in of the air and by breathing it out again. The fifth is the ſpirit of ſpeech, wherewith know-

The eight inſtruments whereby man worketh and the effect of them.

1. Life.

2. Seeing.

3. Hearing.

4. Smelling

5. Speech.

knowledge is made. The fifth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The seventh is ỹ spirit of seed & generation wherewith entreth in the lust of pleasure. For this cause it is the last of creation and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. with these spirits are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unsatiableness lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying or vain glorieusness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness which

6 Tasting.

7 Seed, & of what property.

8 Sleep, & of what property.

Eight spirits of error, & of what property.

1 Lechery.

2 Gluttony.

3 Envy.

4 Bravery.

5 Pride, of what property.

6 Vain-glory. in what it consisteth.

7 Unrighteousness.

which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishness in errour and imagination, and so the souls of young folks perish, because their minds are darkned and hidden from the truth and understand not the law of the Lord, neither obey the Doctrine of their Fathers, as befel to me in my youth. But now my children love the truth, and that shall preserve you; Hearken to your Father Ruben, and let not your eyes 1. run a gazing after women, neither be ye 2. alone with a woman that is married; neither do ye seek about 3. what Women are doing; for if I had not seen Bilha bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked woman till it suffered me not to sleep till I had committed abomination. For while my Father Jacob was away at his Father Isaac's, and I in Gader hard by Ephrata, a house of Bethleem, Bilha fell 4. drunken, and as she lay asleep uncovered in her chamber, I went in to, & seeing her nakedness wrought wickedness with her, and leaving her asleep went my way

8 Wilful ignorance

Discommodities of ignorance.

Ringleaders to fornication.

1. A greedy eye.

2. Close company with women.

3. Busie questions.

4. Drunkenness.

way. By and by an angel of God be wrai-
ed my wickedneſs to my Father Jacob,
who coming home mourned for me, and
touched not Bilha any more. Therefore
look not upon the beauty of women, nei-
ther muſe you upon their doings, but walk
ye with a ſingle heart in the fear of the
Lord God buſying your ſelves about ſome
work, and keeping your ſelves [illegible] ei-
ther in learning or about your flocks, until
ſuch time as God give you ſuch wives as
he liſteth, leſt you do ſuffer as I have done.
I durſt not look my Father in the face to
his dying day, nor ſpeak to any of my bre-
thren for ſhame. My conſcience biteth me
even yet ſtill for my ſin. But my Father
comforted me, and prayed for me unto the
Lord, that his wrath might paſs away
from me, as the Lord himſelf ſhewed unto
me. Therefore from that time forth I was
kept from ſinning any more: And you my
Children likewiſe keep to that I ſhall tell
you and you ſhall not ſin; for Fornication
is the deſtruction of the ſoul ſeparating it
from God and making it to draw unto I-
dols, becauſe it leadeth the mind and un-
derſtanding into errour, and bringeth men
to their Grave before their time. For
whoredom hath undone many men: and
although a man be ancient or noble, yet
doth

Nothing ſo ſecretly done, but it ſhall be open.

A godly caveat.

Labour a preſervative from fornication.

A guilty conſcience is a great burthen.

The fruit of fornication.
1 Deſtruction of the ſoul.
2 Idolatry

3 Shortness of life.
4 Ignominious shame.
Josephs chastity rewarded.

doth this make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all Women, and cleansed his thoughts from all fornication found favour both before the Lord and men. The Egyptian Woman did much to him by using the help of witches, and by offering him slauber sauces: but the purpose of his mind admitted no noisom destre. For this cause the God of our Fathers delivered him from all death, both seen and unseen. For if fornication over-rule not your mind, neither shall Belial prevail against you. Women are hurtful things, my sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train: and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves, then, shedding their poison into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my

Properties of unchast women.

sons

sons by fornication, charge your wives and daughters that they trim not their heads and will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them. and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, and all enbiousness dwelleth in the desire thereof, and for that cause shall ye enby the Children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, and wanton looks.

An example of this mischief. Gen. 6.

Infections company corupteth the mind.

Envy accompanieth fornication, shame followeth. Gen. 4. 9.

be able to compass it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the sovereignty, and unto me and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi, for he shall know the law of the Lord and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people, wherefore worship you his seed, for he shall die for you in battels both visible and invisible, and shall reign over you world without end.

He prophecieth of Christ.

Faithful dealing with neighbors.

Gen. 5. 19

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The

The Teſtamen of *Simeon*, made to his Children at his death, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolf, the cap:
All theſe paint out the envious race,
that run to their miſhap.

The Testament of

SIMEON.

THe copy of Simeons words which he spake unto his sons at his death in the hundred and twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying

Hearken, my children, bear me your Father Simeon, whatsoeever I have in my heart. I am my Father Jacobs second son and my Mother Leah named me Simeon
Gen. 29. because the Lord heard her Prayer. I became very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomack undiscouHardiness of whom it is, Gen. 37. rageable: for hardiness is given of the highest into mens souls and bodies. In those days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of errour sending forth the spirit of envy, so blinded my mind that I could not take heed to spare my Father Jacob. But his God and the God of his fathers sending his
Man purposeth, God disposeth. angel, did rid him out of my hands. For while I went into Sichem to carry fare for our flocks, and Ruben into Dotaim,

where

where all our necessaries were laid up in store: our brother Juda sold him unto the Ishmaelites: and therefore when my brother was come again, he was sorry, for he intended to have conveighed him safe again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me and restrained the working of my hands; for my right hand was half withered up for vii days together. Then did I perceive (my sons) that that befel me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob, for my Brother Joseph's sake whom I envied.

Envi described.

Now therefore my children keep your selves from the spirits of errour and envy. For envy over-ruleth the *a* mind of every Man, Suffering *b* him not to eat or drink in rest, or to do any good thing, and is always egging him to *c* slay the party whom he envieth, and *d* pining away at his prosperity. Two years together I punished my soul with fasting in the fear

a Blindeth the mind.
b hindreth sustenance
c provoketh murther.
d Pineth at mens prosperity

of the Lord. For I knew that the way to deliver me from enby was the fear of the Lord. If a man flie unto the Lord, the wicked Spirit flieth from him, ſo as his mind becometh meek, and of ſpiteful he becometh pitiful, bearing no grudge towards ſuch as lobe him, and ſo his enby ceaſeth. And becauſe my Father ſaw me ſad, he asked me the cauſe of it. To whom I lied, ſaying; I habe a pain in my ſtomack, for I was ſorrieſt of all my brothers, for that I had been the cauſe of Joſephs ſelling into Egypt. And when I came unto Egypt, and waa put in ward by him as a ſpy; then perceibed I, that I was juſtly puniſhed, and I was not ſorry for it. But Joſeph being a good man, and habing Gods ſpirit in him, and being full of pity and mercy, minded not to do me any harm, but lobed me as well as the reſidue af my brethren. Therefore my children keep your ſelbes from all ſpite and enby, and walk in ſtngleneſs of mind and good conſcience, after the example of your Fathers brother, that God may gibe you grace, glory, and bleſſedneſs, upon your heads as you ſee in him. Of all the days of his life, he did neber caſt us in the reeth with it, but lobed us as his own ſon

A remedy againſt envy.

Gen. 42.

Joſeph merciful to his brethren Gen. 50.

soul, and more than his own Children, honouring us, and giving us riches, cattel and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of Envy; for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now my children let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man: and beware that ye fall not to whoredom. For whoredom is ℣ mother of all naughtiness

A sure token o good.
Properties of Envy.
1 Corruption of life.
2 Distemperature of body.
3 Small sleep.
Gen. 39.

A token of a quiet mind.

Effects of whoredom. Gen. 49.

separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you and your Children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Fords battels, and take all your tents, and very few shall be divided in

Parents teaching not their children are guilty.

Levi and Juda. for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you

Commodities of concord.

put from you all enviousness, and all stiffneckedness, all my bones shall flourish as a rose in Israel, and my flesh as a Lilly in Jacob, and my savour shall be as the sent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length forever-

Exod. 17.

more. Then shall the seed of Canaan perish together with all the remnant af Amalek. All the Cappadocians shall perish and all the Scythians shall likewise be destroyed. Then shall the land of Cham fail, and all the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of

Israel

Israel appeared upon earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall reign over hurtfull fiends: then shall I arise again in joy, and bless the highest in his wonderfull works: for God taking a body upon him, and eating with men shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of Priests, and of Juda the King of Kings, God and man So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children to keep these things through out all their generations.

John 1.

The fruit of obedience.

Gen 49.1.

A note for parents.

And Simeon making an end of these his sayings and commandments to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the way of the Egyptians. For the Egyptians kept the bones of Joseph in the Kings trea-

sure. For their Inchanters told them that whensoever Josephs bones were carried away, there should be such a plague of mist and darkness among the Egyptians, as one brother should not know another, no not even by torch-light; and Simeons children bewailed their Father according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moses.

The

The Teſtament of *Levi*, made to his Children at his Death, concerning Prieſthood.

Flie ſin, be juſt, rage not, give light,
Ye preachers of Gods Word:
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

LEVI.

THe copy of Levies wozds, namely, which he ſpake to his children concerning all the things which they ſhould do; and which ſhould happen unto them until the day of judgment. He was in health, when he called them unto him, foz he knew before when he ſhould die. So when they were come together he ſaid unto him.

Levi his birth and coun rey Gen. 34.

I Levi was bzed and born in Charran, and afterwazd came with my Father into Sichem. I was at that time but young about 20 yeers old, when I helped my bzother Simeon rebenge our Siſter Dina againſt Hemor. Now as we were feeding of our flocks in Abelmuel, the ſpirit of the underſtanding of the Lozd came upon me, and I ſaw all men undermining their own ways, and how unrighteouſneſs had built her ſelf a fozt reſs, and wickedneſs ſat upon the thzone thereof. And I was sozry foz mankind, and beſought the Lozd to ſabe them. then there fell a ſleepuponme and I ſaw a bery high mountain: It was the mountain of Aſpis in Abelmuel. And beheld the heabens opened, and the Angel

gel of God said unto me, Levi, come hi- Christ.
ther; and I went from the first heaven to the second, and there saw the water hanging between the one and the other. And I saw the third heaven much brighter than them both: for the height thereof was infinite. and I said to the Angel, what meaneth this? And the Angel answered Christ.
me. Marvel not at these things, for thou shalt see four heavens yet brighter, and without comparison, when thou comest up to them. For thou shalt stand by the Lord, and be his Minister and utter his secrets unto men, and preach of the deliverer of Israel which is to come: by thee and by Juda, the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shall thou have thy fields, vineyards, fruit, gold and silver. Therefore hearken as touching the seven heavens. The lowest is most lowring, 1.
because it is nearest to all the unrighteousness of men. The second hath fire, snow, 2.
and ice, prepared by the Lords appointment against the day of Gods righteous judgment. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained 3.
against the day of judgment, to take ven-

geance

geance upon the spirits of error and Be-
4 lial. In the fourth above these, are the
Saints: for in the higher places dwelleth
great glory in the holy of all holies above
5 all holiness. In the next unto this are the
Angels that do serve in Gods presence,
and seek his favour in all the ignorances
of the righteous. They offer to the Lord
the sweet savour of a reasonable service, a
6 sacrifice without blood. In the other that
is under this, are the Angels that bring
answers from the Angels in Gods pre-
7 sence: In that which is above it, are the
thrones and potestates, wherein is con-
tinual offering up of hymns unto God.
Therefore whensoever the Lord looketh
upon us all of us are moved; yea, and
even Heaven, earth and the bottomless
deep are moved at the sight of his great-
ness, but the children of men being witless
shall sin and provoke the highest unto
wrath: Now therefore understand that the
Lord will execute judgment upon the chil-
dren of men: Because that men will still
continue in unbelief and unrighteousness,
even when the same shall cleave asunder,
the Sun be darkened, the waters dryed
up, the fire quake, and all creatures be
troubled at the fainting of the invisible

Spi-

spirit and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a Minister in his presence, a lantern of knowledge to lighten Jacob throughly, and to be as a day-son among the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his Son for ever. Nevertheless, thy sons shall lay their hands upon him to crucifie him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the Angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi, I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me down to the earth, and gave me a shield and a sword, saying; Execute vengeance in Sechem for Dina, and I will be with thee,

A minister what he should be of himself not righteous. Mat. 5.

End of the priesthood prophesied.

Christ his passion prophesied.

Christ.

thee, for God hath sent me, and at that
Gen. 34. time I slew the sons of Hemor, as it is
written in the tables of Heaven. And I
said unto him, Lord I pray thee tell me thy
name, that I may call upon thee in the
time of my trouble. And he answered, I
Christ our Redeemer am an Angel which excuseth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. After
ward being waked as it were out of sleep,
I blessed the most high, and the Angel
that excuseth the off-spring of Israel, and
all righteous men. And when I came to
my Father, I found an Asp of brass,
whereupon the bill took the name of Aspis
which is hard by Gebar on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
Brother Ruben to persuade the sons of He-
The zeal of a Minister, mor to be circumcised, because I was zea-
lously grieved for the abomination which
they had wrought in Israel. For first of all
Gen. 34. I killed Sichem, and then Simeon killed
Hemor, and after this came our brethren,
who smote the City with the edge of the
Gen. 34. sword. When my father heard of it he was
angry, because they had received circumci-
Gen. 49. sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing.

For

For we sinned in doing it against his will and he fell sick the same day. But I knew that the Lord intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina: but God letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their countrey. For which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the Canaanites to nothing before thee and give their land unto thee and unto thy holy one after thee. For from henceforth Sichem shall be called thy city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me, Up,

The manner, not the doing rebuked.

The sin of the Sichemites. Raped Dina. persecuted strangers. *Gen.* 12. Ravished their wives.

Gen. 35.

The Minister described.

Up, put on the Stole of Priesthood, the Crown of righteousness, the Reasonal of understanding, the Robe of truth, the Breast-plate of faith the Mitre of holyness and the Ephod of prophesie. And so every of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense to the intent I should execute the office of a Priest unto the Lord And he said unto me, Levi, unto three principal things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come & he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood and the

Exod. 28. Levit. 8.

The three blessings of the family of Levi. Christ prophesied.

the third shall have a new name, because a King shall rise up in Juda, and renew my Priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee and to thy seed and you shall eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not unto any man living upon the earth. The first two days I and Juda went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed

A distributing excludeth the sole receiving of the Sacrament.

Exod. 29: Lev. 1. 2. 3.

it

it to me, and he taught me the law o
Prieſthood, Sacrifices, Burnt offerings
Firſtlings, Free-will offerings, and offe-
rings for health. Every day he taught m
underſtanding, and called upon me conti-
nually before the Lord, ſaying, My ſon giv
Anexhor-ration for miniſters. no ear to the ſpirit of fornication, for h
will follow thee and defile the holy things
by thy ſeed: Therefore take thee a wife in
thy youth, ſuch an one as hath not an
Amiiniſter may be married. blemiſh nor uncleanneſs, nor is of the kin-
Levit. 21. dred of the Allophytes or of the Gentiles.
He muſt come with a pure mind to execute his office. And before thou enter into the holieſt, waſh
and likewiſe ere thou ſacrificeſt, and alſo
when thou haſt done, offer unto the Lord
fruites of the twelve trees that are ever
Lev. 1. 2. green, as my father Abraham taught me to
do: and the fruit of all clean beaſts, and o
clean fowls offer thou in ſacrifice; Like-
wiſe offer up thy firſt born of all things,
and the firſtfruits of thy Wine, and ſprinkle
thy Sacrifices with Salt. Now therefore
my Sons, keep ye all the things that I com-
Acomfort for godly parents. mand you; for whatſoever I have heard o
my Fathers, that have I told unto you. I
Prophecy of the de-ſtruction of Iſrael. am clear from all the wickedneſs and ſin
which you ſhall commit to the end of th
world. Ye ſhall work wickedneſs againſt
the Saviour of the world, and ye ſhall re-

duc

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight yers old, I took a Wife whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued whose Ministry is wicked.

Gen. 36. Levi his progeny.

Exod. 6.

in the threescore and fourth year of my life was my daughter Jochebed born in Egypt: and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Libni, and Schimi. The sons of Caath were Amram, Yshvar, Hebron and Uziel; and the sons of Merari were Mahali and Mushi. In the fourscore and fourteenth year of my life. Amram took unto wife my daughter Jochebed, because that he and she were born both on one day. I was eight years old when I entred into the Land of Canaan, and eighteen years old when I entred into the office of priesthood. At eight and twenty years old I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my children's children in the third generation. Joseph died in the hundred and tenth year. And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your Children in learning that they may have understanding by reading the Law of God without ceasing all their life long. For whosoever knoweth Gods law shall be honoured: and go wheresoever he will, he shall be no stranger: also he shall have

Levi made Priest at 18 years

Married at 20.

A note for Parents.

Blessings of the learned minister.

more

more friends than his forefathers had, and many shall be glad to serve him, and to bear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life For if ye sow evil things ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange country to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. Notwithstanding our Father Israel is clear from the wickedness of the high Priest, which shall lay hands upon the Saviour of the World.

Wisdom a precious Jewel.

Sin blindeth wisdom.

Commodities of wisdom.

Christ his death, and spitefulness of the Jews prophesied, Mat. 27.

The Heaven above the earth is clean, and
you be the light of the Heathen, as the
Sun and the Moen. What ſhall all the
heathen do, if you be oberdarkned with
wickedneſs, and bring curſedneſs upon
your country folk, for whoſe ſakes the
light of the world is put into you, to in-
Miniſters what they ar lighten all men withall; This light of the
world ſhall you moſt wilfully ſteal, and
teach commandments contrary to the
righteouſneſs of God. Ye ſhall purloin the
Lords offering, and filch away pieces of it.
Before you do your ſacrifices unto ỹ Lord
ye ſhall ſteal away the choiceſt things, and
The vicked Prieſthood and their miſery deſcribed. 1 Sam. 2. eat them diſdainfully with Harlots teach-
ing commandments of cobetouſneſs. Ye
ſhall defile married women, and inforce
maidens in Jeruſalem, you ſhall match your
ſelves with whores and harlots, you ſhall
take the daughters of the Heathen unto
wife, puriſying them with unrighteous
puriſying, and your mingling ſhall be like
unto Sodom and Gomorrah, and ye ſhall be
ſwoln with wickedneſs in the Prieſthood
inſomuch that you ſhall moſt diſdainfully
and ſpitefully laugh the holy things to
ſcorn, not only haunting and boaſting
your ſelves againſt men, but alſo being
puffed ſwoln up with pride againſt the Com-

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed, abhor'd among them, & receive endless shame, & confusion, through Gods righteous judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

Aprophecy of the r destruction.

Aprophecy of Christs persecution.

Mark the right portraiture of the shaveling generation.

Christ and his members.

be bisst you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore & ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his father, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubile, the anointed shall be conceived in the weakness of ỹ beloved sort, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified as
3 amongst all men. The third Priest shall be
4 taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in dark-
5 nes, and likewise the sixth & the seventh.
6 7 And in the seventh shall be such abomination both before God and man, as I am not able to express, Howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall

Ergo faith & the holy Ghost justifieth and not merits.

return

return into their desolate country, and renew the Lords house. In the seventh week shall come idolatrous Priest, covetous warriours, unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords words shall be opened: and he shall execute true judgment upon earth many days and his star shall arise in heaven. As a king shall he shed forth the light of knowledg in the open firmament of the day, and he shall be magnified over all the world, and be received and shine as ꝑ sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his days the heavens shall rejoice, the earth, shall be glad, the clouds shall be merry, the knowledg of the Lord shall be poured out upon the earth as the waters of the seas, and the Angels of glory that are in the Lords presence shall rejoice in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest, shall be spread out upon him, and the spirit of understanding

Christ & his true ministers described.

Christ lightneth the world.

Baptism of Christ prophesied.

and ſanctification ſhall reſt upon him, whereof he ſhall give abundantly & mightily to his children in truth for evermore, and there ſhall none ſucceed him from generation to generation world without end. In his Prieſthood all ſin ſhall come to an end, and the unrighteous ſhall ceaſe from their naughtineſs: but the righteous ſhall reſt in him, and he ſhall open the gates of Paradice, and ſtay the threatning ſword againſt Adam; and feed the Lambs with the fruit of life, and the ſpirit of holineſs ſhall be in them. He ſhall bind up Belial, and give his own children power to tread down hurtful ſpirits; and the Lord ſhall rejoice in his children, and accept them as his beloved for evermore. Then ſhall Abraham, Iſaac, and Jacob be glad, and then ſhall I and all Saints rejoice. Now my children ye have heard all. Therefore chuſe unto you either light or darkneſs, either the Law of the Lord, or the works of Belial: and we anſwered our Father, ſaying: We will walk before the Lord according to his Law. And my Father ſaid, the Lord is witneſs, and his Angels are witneſſes, and I am a witneſs, and you your ſelves are witneſſes of the words of my mouth: And when we had anſwered. We will

No prieſthood ſhall ſucceed Chriſt.

prieſthood of Chriſt how beneficial.

Chriſt our propitiation.

Chriſt giveth power to his to tread down ſpirits.

will be witnesses, Levi rested with this charge given unto his children.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Teſtament of *Juda*, made to his Children at his Death; concerning valiantneſs, covetouſneſs, and fornication.

Lo here the bleſſed Princely State,
Of Juda, *ſuffering no his mate:*
The Scepter, Lyon, purſe and Crown,
Betoken glory and renown.

The Testament of

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob prayed over me saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I out ran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Wear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had been

Juda his exhortation. The duty of children.

Valiantness of Juda: the gift of God.

1

2

3

The manhood of Juda.

been a dog, I encountred with a wild Boar, and ober-running him tare him in
5 pieces. In Hebron a bastard Lyon leapt upon a Dog; and I catching him by the tail, flung him away by and by, and he
6 brast asunder. In the borders of Gare a wild Bull was feeding in the fields, and I took him by the horns, and swinged
7 him about, and finally killed him. There came two Kings of the Canaanites armed upon our flock, and much people with them, and I alone running unto the flock, stept to King Sur, and striking up his legs, oberthrew him, and so slew him.
8 Also I killed another King named Thaphes sitting on his Horse, and so scattered
9 all their people. I obertook King Achor a Giant on Horse-back, shooting forward and back-ward, and throwing a stone of threescore pound weight upon his horse. I oberthrew him and killed him, and fighting two hours with Achor, at length I clabe his shield, and maimed his feet, and finally slew him. As I was pulling off his breast-plate, behold eight of his friends assailed me. whereupon I filled my hands with stones & slinging them at them with a sling, slew four of them, and put the other four to flight. Also our Father Ja-

cob

cob slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where to the intent I should not be overcome. The second handsel was a greater battel to us than that which we had at Sichem; insomuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, skaled the walls of their city, and there slew two Kings more: and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, & unapproachable city, called Areca, which threatned to kill us. Therefore I and Gad went to the east side of the city, and Ruben and Levi unto the West & South side. They that stood upon the walls supposing there had been no more but Gad & I, did set fire upon us: while in the mean time my brother that lay in stale, brake out upon the other two sides, The valiantness of Jacob.

sides, and skaling the walls with ladders entred the city ere our enemies wist it, and so we won it by the Sword, and set fire upon the Tower, and burnt it up with
10 such as were fled into it. As we returned the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie and slew them and burned their City, spoiling all that was in it. And while I was at the waters
11 of Gureba, we fell upon the men of Jobel that came against us in battel, and slew and spoiled both them, and also their complices, that come to their aid from Selon, so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty host, and slew them before they could get up to the place that they came
12 from. And when we came to their City, their women tumbled down stones upon us from the top of the hill whereon their city stood: but I and Simeon coasting to the backside of the town, got into the higher places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge

Host,

Host. I therefore and Dan fayning our 13
selves to be Amorrheans, and fellows
with them, went into their City and ta-
king the entrances in the dead time of
the night, did set the gates wide open to
our brethren that came after us: by
means whereof we destroyed them and all
that they had, and when we had sacked the
city, we did cast down the three walls
thereof. Then went we to Thamna, which 14
was the refuge of all the Kings for their
wars. Where being angry for a hurt
that I took, I charged upon those that
stood about me: but they threw down
stones out of slings upon me, and shot ar-
rows at me, and had killed me but that my
brother Dan rescued me. Therefore we
came running upon them in a rage, and
put them all to flight: and they passing by
another way, went and sued humbly un-
to my Father, who made a Covenant
with them, so as we did them not any
more harm, but received them into league
with us, and delivered them all their pri-
soners. Then builded I Chamma and my
father builded Rhambahel. Twenty years
old was I when this war was made,
and the Canaanites were afraid of me,
and my Brethren. I had much cattel, and

my

my chief herdsman was Yran of Ocellan, in whose company I saw Bersa King of Odellam, who made us a feast and with much intreatance gave me his daughter Bethsue to wife. Which brought me forth Er, Anan, and Silon; of which three, God slew two childless. For Silon lived, of whom some of you be the Children. My Father and we made eighteen years peace with his brother Esau and his children. When the eighteen years were past after our coming out of Mesapotamia, in the fourtieth year of my life, Esau our Fathers brother came upon us with a great strong Host, and was slain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We also followed upon the Children of Esau, but his city was very strong with high Walls, and gates of Iron and Brass, so as we could not enter into it, howbeit we did shut them up within it and besieged it. Now when they shewed not themselves abroad in twenty days together, I put my Helmet upon my head and in the sight of them all set up a ladder, and skaling the walls, slew four of their noble men with a stone of the weight of three talents. The next day Ruben and Gad went and slew three-

score

score others. Then they offered peace, and we by our Fathers advice received them into tribute. And they gave us two hundred quarters of corn. five hundred bates of oyl, and a thousand and five hundred measures of wine, untill we went down into Egypt. After this my Son Er married Thamar, of Mesapotamia, the daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, because she was not of the land of Chanaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtlety, and so died in his naughtiness, for she was loth that he should have had any children by her.

Er and Anan slain for not using the benefit of lawful marriage.

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her notwithstanding that he lived a full year with her, and when I threatned him, then he compained with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For she spited Thamar be-

cause she was not of the daughters of Chanaan, as her self was. Now I know the off-spring of Chanaan was mischievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Fornication a fruit of drunkenness.

Upon a time while I was away, she married Sylon to a woman of Chanaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons.

Gen. 38.

At two years after these things, as I went to shear my sheep, Thamar decking her self like a Bride, set her down at the gate of the City: For it was the custom of the Amorites, that their Brides do set themselves forth at the gates of their cities, by the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shall I come in unto thee? and she answered, what wilt thou give me? and I gave her my staff, and my Girdle, and the Crown of my Kingdom. Upon my companying with her

An intolerable custom of the Amorites, Apparel, Beauty & wine provoketh whoredom.

Fornication is chargeable.

her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, lest she might work wiles with me, I said I would fetch my pledges again of her: but when I enquired for her,, the Townsmen said there was no Bride in the city, because she came from another place, and had sat there but a little while, and she dreamed that no man knew of my going in unto her. Afterward we came into Egypt to Ioseph, because of the dearth. Six and forty years old was I when we came hither, and three-score and thirteen years have I lived here: And now my Sons hear me your Father in all things that I charge you withall, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the commandments of the Lord God, and walk not

Happy are those that can cease from doing it.

after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinfull in the sight of the Lord. For inasmuch as I gloried in my battels, and upbraided my brother Ruben with Bilha my Fathers Wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness, and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanite, and in Thamar the wife of my own sons. And I said unto my Father in Law, I have made my Father privy to the matter, and therefore I will take thy daughter to my wife. Whereupon he shewed me an infinite mass of gold in his daughters behalf (for he was a King) and decking her with Gold and Pearl willed her to pour out wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuousness did so darken mine understanding, that I fell in love with her, and brake the commandment of God, and of my Fathers, and took her to wife. According to the intent of my heart, the Lord paid me home for it: for I had no joy of the children that I had by her.

It is sinful to any man to glory in his felicity.

See what it is to up braid men with their vice.

Children that marry without consent of parents plagued.

her. Now therefore my Children be not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousness, and so these twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve, sin is wrought without shame. Such a thing is wine, my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the city, but went after unto her in the sight of all men, and committing a great sin in discovering the unclean privities of my own sons. Through drinking wine I was not ashamed to break Gods Commandments, in taking a woman of Chanaan to Wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of Wine is that he be ashamed to over-drink himself. For if he

Discommodities of wine. Bindeth understanding. 2 Servant of lechery.

Fruit of drunkenness. A drunken man is shameless,

Example.

Who ought to drink wine.

pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becommeth a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staff: that is to say, the stay of my tribe, and my girdle, that is, my power: and my crown, that is, the glory of my kingdom. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that women should from time to time over-master all men, as well Kings as captives and bereave great men of their glory. For the poverty of a poor-man is a greater fence to him than is the strength of a mighty man. Therefore my children keep measure in drinking, for there are in it four noisom spirits, that is to wit, of concupiscence, of heart-burning, of lechery, and filthy gain. If ye drink Wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink

Properties of a drunken man, filthy talk and wicked deeds.

Discommodities of whoredom.

Four noisom spirits follow drunkenness.

1 Concupiscence.
2 Heart-burning.
3 Lechery
4 Covetousness.

drink without regard of ſhame and fear of God, then turneth it to drunkenneſs, and diſhoneſty ſtealeth in. And if ye drink none at all, then ſhall ye not ſin, neither in ſlanderous words, nor in quarrelling, nor in railing, nor in breach of Gods commandments, neither ſhall ye periſh before your time. For Wine diſcloſeth the ſecrets of God and man unto Strangers, like as I bewrayed the ſecrets of God and of my Father Jacob to Bethſue the Chanaanite, which God hath forbidden to be diſcloſed. Alſo Wine is a cauſe of war and ſedition. Moreover I charge you my ſons that you lobe not money, nor look upon the beauty of women; for money and womanly beauty made me to overſhoot my ſelf in Bethſue the Chanaaite. And I am ſure that theſe two things ſhall corrupt mine off-ſpring, and mar the wiſe men of my lineage, and hurt the Kingdom of Juda, which God hath given me for obeying my Father, For I never repined at my Father Jacob's commandments, but did whatſoever he willed me. And Abraham the Father of my Fathers bleſſed me to fight for Iſrael, and ſo did Iſaac bleſs me likewiſe: and I know that the kingdom ſhall ſtand by me, but I have

Abſtinence from wine whatcommodity it hath.

1 It ſlandereth not
2 It quarrelleth not nor raileth.
3 It breaketh not the commandments.
4 It periſheth not before the time.

Obedience to Parents how profitable.

read in the Books of Enoch the righteous that ye shall work wickedness in the latter days. Therefore my children keep your selves from lechery and covetousness, and give ear unto your Father Juda: for those things withdraw men from Gods Law, and blind the understanding of their minds, and teach them a pride, neither suffer they any man to shew mercy b to his neighbour; they bereave his soul c of all good things, e hold it down in pains and sorrows, also they disappoint him of his rest and sleep d and consume his flesh. Finally, e they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the word of godliness: for these two passions are contrary to the commandments of God. He that serveth them cannot obey God, because they dazle mens minds, and walk abroad as well anights as of days. My Children, covetousness leadeth men to Idolatry. For through doting upon money, he calleth them Gods which are not, and compelleth the infected party to grow more vilely out of kind. For monies sake I lost my children, and had not the penance of the flesh, and the humbling of my soul, and had not the prayers

The discommodities of Covetousness

a Full of pride.
b Mercilessness.
c Disquiets the soul.
d Consumes the body.
e Contemns Gods holy word.
The covetous and lecherous cannot fear God.
Idolatry the fruit of covetousness.

ers of my Father Jacob been, I had died as now without Children. But the God of my Fathers being merciful, and full of pity and compassion knew that I sinned through ignorance. For the Prince of error had blinded me, and I overshot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought my self to be invincible: Know ye therefore, my sons, that two spirits do wait upon a man; that is to wit, the Spirit of truth, and the Spirit of error, and in the midst between them is set the Spirit of understanding of the mind, whose property is to incline which way it listeth: the things that belong both to truth and untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens works can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart and cannot lift up his face to his Judge. And now my children, love ye Levi, that ye may abide, and exalt not your selves above him, lest ye perish. The Lord hath

Two Spirits wait upon a man.

hath given unto him the Kingdom, and unto him the Prieſthood, and hath put the Kingdom (a) under the Prieſthood. Unto Levi is given the Prieſthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Prieſthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven ſurmounteth the earth, ſo far doth (c) the Prieſthood ſurmount the Kingdom that is upon the earth. For the Lord hath choſen him above me to approach unto him, and to eat of his table, and to take the firſtlings of the children of Iſrael, and thou ſhalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one ſort are caught Priſoners, and the other ſort are inriched: even ſo ſhall all kind of men be hazarded in thee, ſome ſinking in miſery, and other ſome floating in proſperity. For in thee ſhall reign great whales which ſhall ſwallow up men as fiſhes and bring free-mens ſons and daughters to bondage. They ſhall take away Mens Houſes, Lands, Cattel, and money by force, and wrongfully they ſhall feed rabens and other greedy fowls with many

a In reſpect that heavenly things are better than earthly, not in external rule & government.

b Ergo jure divino, the Pope can challenge no earthly power.

c Not in power and rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men deſcribed and propheſied.

many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness, and there shall be false Prophets like Storms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual wars in Israel, and my kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the coming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my Kingdom in peace for ever. For the Lord hath sworn to me, that the kingdom of me, and of my seed, shall never fail world without end. But I am here sorry my Children, for the filthiness, and treachery, and idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by bowing your Daughters to deceitful Devils, by making them Inchanters, Charmers and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you a famine, and b pestilence, death and c sword, wrathfull d besiegement, and e devouring dogs, reproach f of friends and foes

Mutual discord is a plague for tyrants

Christ prophesied.

Note this ye that seek after witches for lost good.

The misery of Jerusalem.

a Famine.
b Pestilence.
c Death & sword.
d Besiegement.
e Devouring dogs.
f Daily reproach.

g Loſs and pain of eyes.
h Slaughter of children.
i Raviſhing of Wives.
k Burning of the Temple.
l Deſolations the country.
m Captivity.
A remedy for theſe, Firſt, Repentance. Obedience.

foes, loſs and g pain of eyes, ſlaughter h of your children. raviſhings i of Wives, ſpoil of your goods, the burning k of your temple, the deſolation l of your country, and the m captivity of your ſelves among all nations which ſhall geld ſome of you to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility. and walk in all the commandments of God, he will viſit you with mercy, and lovingly deliver you from the bondage of your enemies. After this ſhall riſe among you a Star out of Jacob, and a man ſhall ſpring out of my ſeed; which ſhall walk as the Day-ſun of righteouſneſs among the children of men, in peace and meekneſs and righteouſneſs, and no ſin ſhall be found in him. The heavens ſhall open upon him, to pour out the Spirit of bleſſedneſs upon him from the Father, and he ſhall ſhed out the ſpirit of grace upon you, and you ſhall be his children in truth, walking in his firſt and laſt Commandments. This is the off-ſpring of the moſt high God, and the well ſpring of life to all fleſh Then ſhall the Scepter of my Kingdom ſhine bright. and out of your root ſhall ſpring the veſſel of planting, in whom

whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, *Simeon* the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Ruben Heaven, Issachar the Earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun, and Aser an Olive-Tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire, They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake shall wake up unto life, and run in Jacob: yea they shall run skipping and leaping, and they shall flie as Eagles for joy.

The most heavenly benefit of Christ his second coming.

A sweet comfort for the godly Christian, M. t. 5. Note.

The blessed estate of the Elect after death.

But

But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me me in costly Cloaths, nor rip my belly, for so will Rulers do; but carry me back into Hebron with you. With these words Juda died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The

The Teſtament of *Iſſachar*, made to his Children at his Death, concerning a ſingle heart.

Learn here a ſimple life,
Not void of pain but ſtrife:
The Scythe, the Spade, the Aſs,
Set forth what man he was.

The

The Testament of
ISSACHAR.

THe Copy of Issachar's Words. He calling his children about him, said unto them, ye children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth son in the reward of Mandrake. For Ruben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet scented Apples, which the land of Aram bringeth forth in high Countries, by the water Valleys. And Rachel said I will not give thee these Apples, because they shall help me to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my Virginity, but that thou wilt have this also: She answered, Let Jacob lie with thee to night for the sons Mandrakes. Lea said unto her, Do not boast nor brag; for Jacob is mine and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and served he not our

His exhortation Gen. 30.

Father

father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day, for thou art not his wife, but wert guilefully put to him in my stead: my Father deceived me, and conveighing me away that night, suffered me not to see him: for had I been there, this had not come to pass, Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving bear me, & called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, & because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Issues sake, and not for lust of pleasure:

for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the Priest of the most High, which was in those daies, and laid them up in the Lords house.

The godly life of *Issachar*, & his true dealing. An example for godly children. A pattern of a vertuous life.

Therefore my Children, when I came unto mans state, I walked with an upright heart, and became Bayliff of Husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me when he saw how I walked plainly and simply. I was no busie body in my doings, I was not hurtful nor spiteful to my Neighbour, I raised not upon any man, neither disprayled I the life of any, that walked in singleness of mind. By reason hereof when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my Father did alwaies rejoyce of my simplicity, For whatever pains I took, first of all I offered a th

the first fruits, and the first ingendred cattle unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands, Yea, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, & to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken & walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbor, lusteth not after diversity of meats, desireth not shift of apparel, nor heighteneth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: Wrath over-mastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, & beholdeth all things with a single eye, excluding all hurtfulness of worldly error lest he should oversee any of the Commandments of God. Therefore my

With a plaindealing man the Lord is pleased

A single-hearted man described; who and what he is

Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits; Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey ye them, & walk plainly as our father Jacob did for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency and

earn you hildren f the arth.

Obedience and plain dealing commanded.

and follow lewdnes, leave Gods Commandments and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies. A plagu for diso bedienc

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord; for he is merciful; & will deliver them, & bring them home again into their own Land. I am now an hundred and two & twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredom in the lust of my eyes. I have not drunk wine unto drunkennes, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heavines, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pittiful in the dayes of my life, and dealt truly in all cases. I have loved the Lord with all my The innocency o *Issachar* A godly pattern follow. Hearken you Land Lords. Learn yo wealthy of the earth.

strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he stretched out his feet and died in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

The Teſtament of *Zabulon*, made to his Children at his death concerning compaſſion and mercy.

The poor man at home Zabulon *fed.*
The ſtranger unknown alſo cloathed:
When ſhip did ſail } *but gave wit*
God did not fail } *to govern it.*

ZABULON.

THe charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep & Cattle, by reason of the good luck that he had through the straked rods. I wist not, my Children, I wist not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Josephs case : and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret : for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

is exortation hen it as given en. 30.

he love f Zabulon owards oseph.

falling upon his knees, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob: Lay not your hands upon me to shed innocent blood: for I have not sinned against you. If I have done amiss, murture me with chastisement, but lay not your hands upon me, for our father Jacobs sake. Upon his saying of these words, I being moved with compassion came and wept, & my heart melted within me, and all the substance of my bowels were loosened upon my soul, and Joseph wept, and I with him and my heart trembled, & the joynts of my body quaked, & I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, & besought them to take pity of him. Then Reuben stepping in said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, & found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon,

A good conscience refuseth no tryal. Love between brethren is as a precious ointment. Mutual love is mutual safety:

Gad,

The Testament of

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Love between brethren is as a precious ointment.

Mutual love is mutual safety:

Gad,

A figure of the treachery and covetousnes of *Judas*, read *Mat.* 27.

Gad, & the other of my brothers taking money for Joseph, bought shooes with it for themselves, their Wives, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread & trample it under our feet, because he said he should reign over us, & we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him, that would not raise up seed to his brother. I have loosed Josephs shooe, For when we came out of Egypt, the young man unbuckled Josephs shooes at the Gate, & so we worshiped Joseph, as if it had been Pharaoh: and not only worshiped him, but also kneeled down before him with blushing, & so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did tast no meat by the space of two daies, and two nights together; neither would Juda eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad

Juda careful for his Brother.

should

should step thither and kill him: When they saw I ate nothing, they set me to keep him till he was sold. He was in the pit three days and three nights without repast, yet he was sold. Reuben hearing that he was sold in his absence, rent his garments, and wept, saying, how shall I look my Father Jacob in the face? & therewithal taking money, he ran after the Merchantmen: but he could not find them, for they had left the Kings highway, and were gone away apace by by-lanes, and Reuben eat no meat that day. Dan therefore coming unto him, said, Weep not, neither be sad for the body; for I wot what we may say unto our Father Jacob: We will kill a kid and stain Josephs coat with the blood of it, and say unto him, see if this be thy sons coat or no, for when they intended to sell Joseph, they striped him out of our fathers coat, and put upon him an old coat of a bondservant. Simeon had gotten his coat, and would not deliver it us, but was minded to have rent it in pieces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my brethren rising up together, said unto him,

Reuben his love toward *Joseph.*

Mark the wicked policy of the ungodly.

him, Why shouldest not thou give it us seeing that thou only art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my Children, I warn you, keep the Lords Commandments, be merciful to your neighbour, and have inward compassion towards all, not only men, but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him. For the Children of my brothers fell sick also, and died for Josephs sake, because their fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea-coast of Canaan, I fell to fishing for my father Jacob; and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher-boat to float upon the sea, for God gave me understanding and wisdom therein, so that I did set up a Mast in th

Zabulon his exhortation.

Compassion is to be shewed as well to beasts as men.

The unmerciful punished, both they and their children.

Fishers Boats first invented by *Zabulon*, but God gave the wisdom, *Gen.* 49.

the Boat, & fastned a sail in the midst of the wood, & coasting along the shoar in it, I fished for my Fathers houshold, till we came into Egypt: & for pity sake, I gave of my fishing to every stranger that I met with, if there were any forreiner born, or any sick body, or any aged person, I boiled my fish and dressed it well, according to every mans need, & carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now well I tell you what I did, I saw a miserable man in the deep of winter, & having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my Children take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if he have not wherewith to succour thee needy

The singular compassion of *Zabulon.*

Note.

Zabulon's mercy in giving food.

A merciful deed. to cloath the naked.

out

out of hand, yet have compassion on him with inward mercy. I know that my hand forthwith not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such a one weeping, and my heart yerned upon him for compassion. Yon therefore my children, have earnest and inward mercy towards all that are in misery, that God having pity upon you, may be merciful to you likewise. For in the last daies God will send his mercy upon the earth, & whersoever he findeth inward and hearty mercy, there will he dwell; for look how much mercy man sheweth to his neighbour, so much will God shew to him again. Now when we came down into Egypt, Joseph minded not our evil dealing with him, but when he saw me, it made his heart yern: whom look ye upon my children? learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing, for that breaketh unity, and displeaseth all kindred, & troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the sand

Inward compassion wanting ability serveth.

A rare example of a merciful heart.

God dwelleth in a merciful heart.

Joseph rewarded good for evil.

He that is mindful of injuries, is not merciful.

sand when the stones and timber are remov'd asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be divided among your selves; therefore divide not your selves into two heads, for all things that God hath created have but one head a piece. He hath given a man two shoulders, two hands, and two feet, but yet do all the members obey one head. I know by the writings of my Fathers, that in the last daies ye shall depart from the Lord, and be divided in Israel, following two Kings, working all abomination, and worshiping all manner of Idols, and your enemies shall take you Prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: & afterward you shall remember the Lord, & repent and he shall turn you again: for he is merciful and full of compassion, and thinketh not upon the lewdness of the children of men, because they be flesh & the spirit of Errour beguiles them in all their doings. After this shall God himself raise up unto you the light of righteousness: and wholsomness and mercy are in his punishments. He shall redeem

Apt similitudes.

An exhortation to concord.

The end of discord is misery.

redeem all men from the bondage of Belial, and all the spirits of error shall be troden down. and he shall turn all Nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now my Children be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their father Zabulon: But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the daies of your life. As he had spoken these words he fell asleep, to his singular benefit: and his sons laid him in a Coffin and carryed him back again into Hebron, and buried him there with his Fathers.

The state of the wicked at the latter day.

The

The Teſtament of *Dan* made to his Children at his Death, concerning anger and lying.

The Serpent with weapon, and Dan *declare,*
The intent of thoſe men that wrathful are.

DAN.

THe Copy of Dan his words, which he spake unto them in his last daies; in the hundred five and twentieth year of his life, he called his Tribe unto him, and said,

Heart and outward profession must be consociate. Lies and anger School-masters of evil life.

Ye Children of Dan hear my sayings, and give heed to the words of your Fathers mouth. I liked in my heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtful things: as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoyced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness & pride said unto me; Thou art his son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take this sword and slay Joseph with it, and when he is dead, thy father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph,

Self-love thinketh himself as good as others.

Desire of preroga-tive enti-ceth to murther.

as

as the Leopard devoured a kid. But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now my children, I tell you of a truth, that unless you keep your selves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my children, and no wrathful man looketh truth in the face, because that although they were his (a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet he (b) knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man, yet he regardeth him not: and though he be his (e) friend, yet he considereth it not. For the Spirit of wrath beletteth him with the snares of errour; blinding his natural eyes, and dimming the eyes of his mind by falshood, and giving to him a sight of his own making. And whereiu bleareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and envy him. My Sons, wrath is mischievous; for it be-

Man purposeth, but God disposeth

A wrathful man lively described.

a He accounteth his parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d He regardeth not the righteous.
e He considereth not his friend.
The properties of wrath.

cometh a Soul to the Soul, and subdueth the body to it self by overmastering the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

A wrathful man worketh three waies. 1 By servants. 2. By riches. 3. By himself.

Therefore he that is wrathful, if he be a man of might, had treble power in his anger. One, through the help and furtherance of his Servants; Another of his riches, where through he perswadeth and overcometh his unrighteousness: and a third, of the nature of his own body; which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth alwaies further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses and so provoketh his mind to excel-

Two instruments of wrath, bitter speech; violent hands.

sive

sive wrath. Therefore when any man speaketh against you, be not moved to anger: & if he praise you as good men, be not puffed up, nor changed into voluptuousness and fierceness of countenance; for when a man heareth a thing that disliketh him, first, it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore my children, if ye fall into any loss and hindrance, be not out of patience; for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it: Bear your losses willingly, and be not out of quiet for it; for unquietness engendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the mind is cumbred with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children keep the Lords Commandments and Laws, eschew untruth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incumbrance, and so shall ye be in

Remedy against wrath is forbearing of words.

The effect of impatience.

quiet, and ye shall have the God of peace, War shall not prevail against you. Love the Lord all your life long, and love ye one another with soothfast heart. For I am sure that in the latter days ye shall depart from the Lord and walk in naughtiness, working the abominations of the Gentiles; and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in Enoch, that Satan is your prince; and that all the spirits of fornication, and pride, shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon them in all things. The children of Juda shall snatch away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, and proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Juda and Levi. He shall make War against Belial,

He prophesieth their wickedness.

A note for covetousness.

Repentance obtaineth mercy.

A prophecy of Christ his humanity.

Christ lively described.

and

and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoyce in the new Jerusalem, which shall Glorifie GOD for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my children fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you, for he is the Mediator between God and man, to set peace in Israel. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth, then shall his enemies kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end, At that time shall Israel

Christ our Mediator

Christ assisteth us in all temptations.

depart from inquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and mildness, and look what you have heard of your Father, deliver it over to your children, that the Father of Nations may receive you. For he was soothfast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness, of the Lords Law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his Sons, buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the offspring and native Country of Israel, so came it to pass.

The Teſtament of *Nepthalim*, made to his Children at his death concerning goodneſs.

Run Nepthalims *race, but run apace.*
Embrace his goodneſs and truſtineſs.
If your ſtate you ſee ſervants to be,
Then God will you bleſs, and give ſucceſs.

The

The Testament of
NEPTHALIM.

THe Copy of Nepthalim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep, because he was even at death door he praised the Lord that had strengthned him, and began to speak to his children in this wise.

His birth. Why he was called *Nepthalim.* Why *Joseph* was like *Nepthalim.*

My children give ear to Nepthalim, hearken to your fathers words: I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nepthalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee, By reason whereof, Joseph was like to me in all things according to

Rachels

Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's Nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free-born, and a noble man. Howbeit for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilha calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure and rule.

His family.

The swiftness of *Nepthalim.* Gen. 49.

God his wisdom in creating us, lively set forth.

And

And as the Potter knoweth the uſe of every of them to what things they be meeteſt; ſo the Lord knoweth the body, how far forth it is fit for goodneſs, and when it beginneth in evil. For there is not any creature, reaſonable, nor unreaſonable, which the Lord knoweth not; for he hath created all men after his own Image: & as mans ſtrength is, ſo is his work: as is his will, ſo is his work: as is his forecaſt, ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſleep: and as is his mind, ſo is his talk, either of the Law of the Lord, or of the Law of Belial. And look what diverſity is between light and darkneſs, or between ſight and hearing, the ſame diverſity is there in man and woman. Neither is it to be ſaid, that there is any betterneſs in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree; he hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath aſſigned the heart to wiſdom, the belly to the avoidance of the ſtomach, the breaſt to health, the liver to anger, the gall to bitterneſs, the

ſpleen

spleen to laughter. the kidnies to craftiness, the loins to strength, the ribs to comliness, the seed to lustiness, and so forth. So my children, do all things in order, and in the fear of God, neither do ye any thing disorderly in scorn, or out of due season. For thou canst not command the eye to hear, neither canst thou do the works of light in darkness. Therefore haste you not to mar your doings through covetousness, or to beguile your own souls with fond talk. For by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the devil: the Sun, Moon and Stars break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of errour. But do you not so (my children:) know ye that your only one God is the Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them; and be not like Sodom, which altereth the order of her nature; likewise the waters altered the order of their nature; and they whom God cursed in

All things must be done in time and order. The reason

the

the flood, making the earth desolate and fruitless for their sakes: My children, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thraldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, & know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far and near. For in the xl. year of my life upon mount Olivet, toward the east side of Jerusalem, I saw the Sun and Moon stand still, and behold Isaac my fathers father said to us, Come hither apace and every one of you take hold

Nepthalim prophecieth the misery of his children.

Vision.

hold according to his strength, for the Sun and Moon may be caught. And we came running all together, and Levi caught hold of the Sun, and Juda jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delivered him twelve boughs of Palm-tree, and Juda shined as the Moon, & twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back and we would have caught him, but we could not; for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying; The Assyrians, Medes, Elamites, Giathites, Chaldees, and Syrians shall hold the Scepter of Israel in thraldom: And again, a seven months after, I saw our father Jacob standing in the Sea of Jamma, and us his sons with him: and behold there came a ship sailing by, full of dried flesh, without Mariner or Pilot. Upon the ship was written, Jacob, and our father, said to us, Let us

go

go to our ship: when we were within it there arose a sore tempest & a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with a storm were carried into the Sea, and our ship was filled with water, and weather beaten, and torn on all sides. Then Joseph fled out of the boat, & we all were divided upon twelve boards, and Levi, and Juda was among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one mind. I told my Father these two dreams, and he said to me these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I believe that Joseph is alive; for I see that the Lord doth alwaies number him with us. And he said thou livest my son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee, truly he made us to weep at these words of his, and my bowels glowed within me, to bewray unto him that Joseph was sold, but I was afraid of my

Remorse of Conscience moveth open confession.

my brothers. Behold my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the Command-

By doing well, God is glorified, men blessed, and the Devil vanquished.

ments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandments which breed sin except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the order of his Commandments and the Laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nepthalims Children did all things according as their Father had commanded them.

The Teſtament of *Gad*, made to his Children at his death concerning Hatred.

You that excel in Martial Feats,
Lo Gad, but GOD obey:
Leſt in Gads wrath, you God offend,
And loſe your hoped prey.

The Testament of
GAD.

The Copy of Gad's Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skilful and strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about thirty days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himself because he loved him. And Joseph told our Father that the sons of Bilha wasted his goods at Zilpha, and made havock of them without the knowledge of Juda and Reuben. For he knew that I had rescued a Lamb out of a Bears mouth, & killed the Bear, and that because the lamb could not live, (which (thing grieved me) we killed it also, and eat it. He told our Father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not

ad a
ood and
aliant
hepherd.

not find in my heart to hear Joseph speak or to see him, because he had rebuked us openly, for eating the lamb without Juda. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmaelites for 30 gilderneſs, of the which we kept away ten privily, and shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our Fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel; & now my children give ear to the words of truth that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one keep the Law of the Lord, he praiseth it not: If

Gad ha
Joseph fo
his com
plaining
to his F
ther.

2. For h
Dream.

one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth his waies aright, he embraceth back-biting, he loveth scornfulness; and because that hatred hath blinded his mind, he doth to his neighbors, as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickedness even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned & killed or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spightfulness, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; So hatred seeketh to slay the living, & deemeth them unworthy of life which have

A compaison.

offended

offended never so lightly. For the spirit of hatred doth through canker'd frowardness of heart, work joyntly with Satan in all things, even to the death & destruction of men. But the spirit of love doth through long-sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sowre, teaching slanderousness, war, wrong, & abundance of all mischief, and finally, filling the heart with devilish poyson. My children, I speak these things upon experience, to the intent you should eschew hatred, & stick to godly love. Righteousness driveth out hatred, & lowliness killeth it; for a righteous & a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he backbiteth no man, because the fear of the Highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledg of these things, when I had repented me of my dealings towards Joseph. For the

The property of Hatred.

A righteous man described.

true repentance that is according to Gods Will, mortifieth a man to obedience, chaseth away darkness, enlightneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacob's prayers had not been, surely I had died out of hand. For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless toward Joseph, I suffered Gods righteous justice in my heart by the space of xi. months, that the time of my punishment might fall out even with the time that I urged the selling of Joseph. Now therefore my children each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, & thought of mind. For before my Fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkned my understanding, & tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tell him of it gently, driving out the poison of hatred, & fostering no deceit in

Love consisteth in deed, in word, and mind.

in heart. And if the offender confeſs it, & be ſorry, forgive it him: and if he deny it, ſtrive not with him, leſt he fall to ſwearing, & ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to be your ill willer, & work ſome great miſchief againſt you: For he will talk guilefully with thee, & undermine thee to do thee a ſhrewd turn, taking his poiſon at thine own hand. Therefore if he deny it, and be aſhamed of it, & hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, ſo as he will no more offend thee, but honour thee, & fear thee, & be in quiet. But if he be unſhamefaced, & abide by his naughtineſs, then refer the revengement of it to God with all thy heart. If another man proſper more than thou, be not grieved at it, but pray for him that he may have perfect proſperity. For peradventure, it may be to your own benefit. And if he be exalted more and more envy him not, but remember that all fleſh ſhall die, and praiſe God for it, who giveth good and profitable things to all men. Seek the Lords judgments, & ſo thy mind ſhall let him alone and be in quiet. Now if a man

Envy no mans Proſperity. It may be perchance our profit.

man be enriched by evil means, as Esau, my fathers brother was, envy him not; for in so doing ye controul the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant, to their endless punishment: For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men because men wish him no harm. Therefore my Children away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviour of Israel to come: I know that in the end your Children shall depart from them, and walk in all manner of mischief, naughtiness and corruptions before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my Fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his Fathers in Hebron.

A poor man how he is rich.

A Prophesie of Christ.

The

The Teſtament of *Aſer*, made to his Children at his death, concerning two Faces, of Vice and Virtue.

Two waies, ſaith Aſer, *are prepar'd,*
For men, the one for joy,
The laſt for death. The firſt is beſt,
But this breeds ſore annoy.

The

The Testament of *ASER.*

THe copy of Aser his Testament, & the things that he spake to his chi dren in the 110 year of his life bein still in health he laid unto them: Ye chi dren of Aser, hearken unto your Fathe & I will shew you all things that a right before the Lord. The Lord ha given two waies unto the sons, of me two minds, two doings, two places, two ends; & therefore all ways may one pea, though they be contraries, are the ways of good & evil. Also the are two minds in our breasts, which move us either to honesty or dishones Therefore if a man be led to goodnes all his doings are occupied about rig teousnes, & if that he do any thing mis, by & by he repenteth him, for in much as his mind is bent unto right ousnes, he putteth away naughtines, out of hand amendeth his misdeeds, correcteth the corruptions of his mi But if his mind incline unto evil. his doings tend unto naughtines, so much that he thrusteth away good and taketh unto him the bad, cause he is under the dominion of Be al & if he do any good thing, he turne

Two waies for a man to walk in.

Two minds in a man, of good and of evil.

e same unto evil. For if he begin to do
ny good, he bringeth the end of his do-
g to an evil work, because the trea-
re of his heart is infected with the
nome of a devilish and mischievous
irit, and therefore the evil overmaste-
th the good in his mind, & bringeth
e end of the thing to naughtiness.
ome man sheweth compassion upon
m that serveth his turn in naughti-
ss, that man hath 2 faces, & that deed
his is stark lewdness. Another man
veth ungraciousness, and he is lewd
kewise: and although he could find in
s heart to die for the compassion of his
il, yet it is manifest that he is dou-
e-faced, and his doing is altogether
rk naught. For his love being but
wdness, doth as it were cloak his e-
l with a good name; whereas the
ift of his doings tendeth unto a wick-
end. Another he also doth open
rong, pilleth, & polleth, is covetous, &
tieth not the poor. He also hath a
uble face, & all this is stark naught,
in being niggardly towards his
ighbour, he provoketh Gods wrath, &
nieth the highest, in not pitying the
or. He despiseth & spighteth the Lord
h is the commander of the law, he
suffereth

Diverse sorts of double faces.

The covetous mans wickedness described.

suffereth not the poor to rest, he defileth
his own soul to make his body gay, h
killeth many & pittieth few; this is th
part of a double-faced person. Anothe
committeth whoredom & fornication
or vexeth many men pittiously with his
power & riches, & yet abstaineth from
meats: his fast is naught, for he doth
the commandments with an evil con
science, and that is a double-faced deal
ing, which is altogether naught. Such
manner of folk are right swine & hares
for they seem to be half clean: but in ve
ry deed they be utterly unclean. You
therefore my children become not lik
them neither bear ye in one hood tw
faces, the one of goodness, & the other o
naughtiness, but stick all only unt
goodness: for in goodness doth God res
& men like well of it: shun naughtines
and kill the Devil in your good works
for they that are double-faced serve no
God, but their own lusts, because the
seek to please Belial, and such as are lik
themselves. Now, though plain-dea
ling men, & such as pretend but one fac
are taken for offenders at the hands o
such as bear two faces, yet are the
righteous before God. For many in ki
ing wicked persons, do two works a

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good or bad.

once

filleth once: namely good by evil: but indeed the
ay, he whole work is good, because that he which
is that hath rooted out the evil hath destroyed it.
other Some man hating his neighbor, unmer-
ation cifully blameth him for his adboutry, or
th his theft, such a one is double-fac'd, but yet is
from the whole work good, because he follow-
e doth th the Lords example, not respecting
l con what seemeth good when it is evil indeed.
deal Another will not make merry with Rio-
Sucers, lest he should be stained by them, &
ares defile his own soul. This man also is dou-
in ble fac'd, but yet is all his doings good:
Yon he is like a Roe or a Stag, which in a
t lik common wild herd seem to be unclean, &
d twet are altogether clean, because he walk-
ther oth in the zeal of the Lord, shunning & ha-
s unting those whom God willeth to be shun-
d rested in his Commandments, & so killeth
trines the evil with well doing. See therefore
works my sons, how there are two in all things,
ve no one against the other, & the one hidden un-
e the er the other. Death succeedeth to life
ce lik ame to glory, night to day, & darkness
n-dea into light. All righteous things are un-
ne fac er life & light; therefore doth eternal life
nds o vermaster death. It is not to be said, that
e the uth is untruth, righteousness, unrighte-
in ri usness, or right, wrong, because that as
rks a ll things are under God, so all truth is

Other kinds of double faced men.

once

under

After his righteous living.

under light. I have practised all these things in my life, & not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore my children to the Lords Commandments, & follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of errour hateth the man that fighteth against it. Keep the Law of the Lord, & regard not evil that seemeth good, but have an eye to the thing that is good indeed, & keep the same, returning to the Lord, in all his commandments, and resting upon him; for the ends whereat men do aim, do shew their righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your souls shall be tormented of the wicked Spirit whom ye serve in wicked lusts & works. But if ye quietly & chearfully acquaint your selves with the Angel of peace, he shall comfort you in your life-time. My Children become not like the Sodomites which knew not the Angel and perished for ever. For I am sure that you shall sin and be delivered into the hands of your enemies, your Land shall be laid wast, &

Double faced double punished.

you

pour ſelves ſhall be ſcattered into the 4
corners of the earth, and be deſpiſed as A Pro-
unprofitable water in your diſperſing phecy of
abroad: until the Higheſt do viſit the Chriſt his
earth, eating & drinking as a man, with humanity.
men & breaking the Serpents head in
pieces without noiſe. He ſhall ſave Iſrael
& all the heathen by water, being God
hidden in man. Therefore tell your Chil-
dren theſe things that they neglect not
Gods Law written in the Tables of
heaven. For the time will come that they
ſhall give no credit to the Law of the
Lord, & you falling unto naughtineſs,
ſhall deal wickedly againſt God, giving
no heed to his Law, but unto mens com-
mandments. For this cauſe ſhall ye be
ſcattered abroad, as my brothers Gad
& Dan, which were not acquainted with
their own Country, Tribe and Tongue.
Nevertheleſs the Lord ſhall gather
you together again in faith, for the hope
of his mercy, for Abraham, Iſaac and Ja-
cob's ſake. When he had ſo ſaid, he com-
manded them to bury him in Hebron.
And he dyed, ſleeping a good ſleep: and
afterward his Sons doing as he had
willed them, carried him back, and bu-
ried him with his Fathers.

The Teſtament of *Joſeph*, made to his Children at his death concerning Chaſtity and Patience.

Let Joſeph *teach thee,*
Love and caſtity.
So ſhalt thou have
A long bleſſed life,
Void of all ſtrife,
Even to thy grave.

The Testament of JOSEPH.

MY sons and my brethren, hear ye Joseph the well-beloved of Israel. My children, hear your father: I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, & the God of my fathers kept me; they put me into a pit, and the most high brought me out again; I was sold as a bondman, and the Lord made me free, & his strong hand helped me: I was kept in hunger, & the Lord himself nourished me: I was left alone, and the Lord visited me: I was in prison, and the Saviour made me glad: I was fastned in Chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman which inticed me to do naughtiness with her through the flame of voluptuousness burning about her breast. I

Joseph's afflictions.

God helpeth in distress

was cast in prison for her. I was beaten and mocked for her, yet the Lord caused the keeper of the Prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulations or necessities God is not ashamed as men, neither dreadeth he as men, neither speaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me truly in ten temptations. and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? how often did she threaten me to die because I would not have to do with her? she said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my Father Jacob, and entring into my chamber made

God never forsaketh his.

Joseph constant in temptations.

Sufferance What it is.

A present medicine in temptation.

made my prayer to the Lord, and fasted seven daies: Yet I appeared unto the Egyptian, in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none, and fasting three daies, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a Son, until which time she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her: and I remembring my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many daies: For I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence. Ma-

Not from meat, but from wanton fare.

A crafty practice of a woman.

ny times as to a holy man she spake flattering words to me, not without deceit, lauding my chastity before her husband, which would utterly have destroyed me: both manifestly and secretly she said unto me: Fear not my husband; for he is perswaded of thy chastity. For if so be that any man shewed him of thee & me, he would not believe it. For because of this thing, I covered me with sackcloath, and laid me flat upon the earth and prayed unto Almighty God that he would deliver me from this Woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons: that is to say, that she would fain learn the Word of God of me, and began to speak after this manner: If thou wilt have me to forsake mine Idols, follow my desire, and I will perswade my Husband the Egyptian to go from his Idolatry, and we shall walk in the Law of thy God. I made answer to these things: GOD will have none to worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfil her concupiscence. And I fasted and prayed, that God might deliver me from her

Flattery the Devils sweet bait.

Atoken of a zealous heart.

Hypocrites are of all Religions for lucre.

Double fac'd men God abhorreth.

her: again at another time, she said unto me: If thou wilt not do adultery with me I will kill my Prince, and so by the law, I shall take the to my Husband. When I heard that, I rent my garment, and said: woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went, about to deceive me. And when he was gone, I wept, & touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me, & said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned Note the fruit of lust.

Joseph did first admonish, & not proclaim.

it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my father, by his Angel hath shewed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her saying: The God of my fathers, & the Angel of Abraham shall be with me; & then she fell down at my feet, & wept. Then lifting her up, I exhorted her many waies, & she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her Husband being without) and said: I am strangled or choaked; either I will break my neck, or else drown my self, without thou wilt obey me. And perceiving that

The Name of God, & fear of infamy, pricketh the conscience. Note this.

the

the spirit of Belial troubled & vexed her I prayed unto the Lord my God, & said thus: Wherefore art thou vexed & troubled, all blind in sin? Remember thy self; for if thou do kill thy self the Concubine of thy Husband called Secon, envying thee, shall beat thy children & destroy the memory of thee from off the earth. And she said unto me: Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my childrens. I have good hope in time to come that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy & pernicious desire, is made servant unto the same, as this woman was: & if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you my Sons, that it was about six of the clock when she went from me, and I fell upon my knees, praying to God all that day, with the night following, & about the break of the day I rose weeping, that I might once be delivered from this Egyptian woman,

A remedy against temptation.

woman finally she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that voilently, and with strength she held my cloaths, I let my cloaths slip from me, & fled away.

Then she complained to her husband of me, which put me in prison in the kings House. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptain woman waxed sick for sorrow, and hearkned how I lauded God, being in a house of Darkness. For I rejoycing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkening, and said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclin'd to any desire of her, For God loveth him better which fasteth in chastity, being in a Prison of darkness, then him which taketh his pleasure with voluptuousness in a chamber of honor & riches. For if a man live in chastity, and desire

Note a subtil Woman

Joseph's singular Chastity.

desire glory (if God perceive it to be expedient for him) he giveth it unto him as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, breasts, legs and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer & fasting doth. And therefore if you love soberness & chastity in sufferance & humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is alwaies with him in word, in deed, and thought.

A property of a Harlot.

The commodity of prayer and sufferance.

My Children ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever the

Joseph's lowliness in prosperity.

the fear of God in my mind. When I grew unto age I moderated my self & honoured my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God & honour your brethren; for all men that observe the law of God are loved of him. Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; & I said (because I would not reprove my brethren) that I was one of their houshold Slaves. Then said the chief of them thou art no Slave; for thy countenance doth shew thee what thou art And he threatned me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt they began to strive who should have me for money that was paid and they agred that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge

An amiable countenance a token of a liberal mind.

of

of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five daies: In this time passed by Memphitica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuchs had shewed her of me) & she shewed her husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said they had stolen him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your steward and the God of the Hebrews shall bless you: for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, and said unto him what do I hear of thee that stealest souls out of the Land of the Hebrews, in selling of Children? The Merchant fell down upon his knees, and prayed him, saying, I beseech thee Lord, shew me: for I know not what thou sayest. He answered again, Where gatest thou this Hebrew child? and he said, the Ishmaelites left him with me until they came this way again, When he had said so Putiphar said, bring the young man hither

A covetous heart like *Achan.*

hither, and I being brought in did re
verence to the Prince of the Eunuchs, fo
he was the third man in dignity wit
Pharaoh, and Prince of all the Eunuchs
& he had wife, children, and concubines
And when he had taken me apart, h
said, art thou bond or art thou free? I
answered, bond. And he said unto me
Whose bond-man art thou? I answere
him, the Ishmaelites. And he said again
unto me, How came it to pass that tho
wast made their bond-man? And I said
for they bought me in the Land of Cana
an; yet he did not believe me, saying
Truly, thou liest, & commanded me to b
beaten. Memphitica his wife spied m
beaten at a window, and sent unto her
husband saying, Thy judgment is un-
just; for thou dost punish wrongfully th
young man that is stoln. But because I
changed not my word, yet again was
beaten, and commanded to be kept a
his commandment, till such time as m
Masters came. And his wife said unt
him; Wherefore do ye keep in captivit
the noble Child: it were more alms t
let him go, and to beat you. She would
fain have spyed me in desire of sin, and
I knew nothing of this. He said again
to Memphitica, it is not honest among

A token of mercy, if it were not for an ill end.

Note a flattering woman.

the

he Egyptians to take away another mans goods before he shew him of it. He said that of the Merchant, & of me, when I should be imprisoned. After that xxiiii daies, the Ishmaelites came, & they hearing that Jacob. my Father was heavy for me, said unto me; Wherefore is it that thou saidst thou was a bond-man, & now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and said, I know it not; for I am a bond-man. Then they took council amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands, for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty, both to God and man. Then said the Merchant to them, Redeem him now from the judgment of Putiphar; they hearing this, went and asked for me, saying, that they had bought me for mony, and he delivered me. Memphitica spoke unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired

A good nature.

to

to buy me, and when he could not bar
gain with them, he returned and shew
ed his Lady that they asked a great
price for the Child: she sent again an
ther Eunuch, saying; although they as
two Besances of gold, see that thou
spare not for mony, but buy the child
bring him to me. He paid 80 golden
Crowns for me, & said to his Lady that
he paid 100, and I perceiving this, held
my peace lest the Eunuch should have
been searched. Behold my Sons what
I have sustained, love one of you ano
ther, & with continuance, cast out from
among you deceitful minds; for God
delighteth in the concord of brethren, &
hath pleasure also in the love & choice
of a proved heart. For when my brothers
came out of Egypt and knew me, I gave
unto them their mony, and never gave
reproach unto them, but comforted
them, and after the death of Jacob I
loved them more abundantly and all
that ever he commanded me I did very
gladly, and they marvelled because I
suffered not them to be troubled for a
small cause; for all that was in my
power I gave them. Their children
were reputed to me as mine own, and
mine own children as their servants.

Thus the righteous be bought and sold.

Concord between brethren pleaseth God.

Joseph's merciful heart declared.

Their

Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine: my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my Sons, if ye walk in the commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her an hundred talents of Gold; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty because I was like to Jacob in all things. And what dreams I have seen my Children now hear. There were xii. Parts feeding and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe, and of her came forth

A Promise for them that pray for their enemies. God provideth for his Elect.

Joseph's Dreams.

Christ prophesied.

an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lyon: and all Beasts made against him, and the Lamb overcame them, and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the commandment of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the hearvest it shall appear no more. I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shal be in darkness with the Egyptians. Also carry with you your Mother Zilphe, and nigh unto the Valley, near unto Rachel bury her. When he had said these

these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraim's Children unto the third generation: For unto Machar the son of Manasses were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them, both with his labour and counsel, and did them good at all times and seasons.

The Teſtament of *Benjamin* made to his Children at his Death concerning a clean Mind.

Lo what true faithful love doth mean,
all you that lovers be:
It is in heart and not in luſt,
as you here plainly ſee.

The

The Testament of

BENJAMIN.

THe Copy of Benjamin's words which he uttered to his Children, being of the Age of an hundred and twenty years, He kissed them, and said: As Isaac was born in the hundreth year of Abraham, so was I in the hundreth year of Jacob and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; For my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the son of my dairs, or the son of my sorrow, because my Mother dyed in the Birth of me. When I came first into Egypt and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had sold me; I answered, They stained thy Coat with blood, and bringing it to him said: See if this be thy Sons Coat or no? And my brother also said unto me: Truly, when the Ishmaelites

Benjamin what it signifieth

took me, one of them stripping me out of my coat, gave me a thin shirt to put on, & lashing me with a whip, bad me run. And as he went aside to hide my garment, a Lion met him, and slew him, & his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven & obey his commandments, following that good & holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, & love your neighbours, & then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, & yet still God defended him? For he that feareth God, & loveth his neighbour, cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jocob to pray for my brethren to the Lord, that he would not lay unto

Joseph's stress avenged God.

Temptation shall not overcome them that fear the Lord.

their

their charges, the mischief that they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithal imbracing him, he kissed him two hours together and said: In thee shall the prophesie of heaven be resembled to the full concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall die for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man & follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful & pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodness, and loveth. 2. The righteous as his own soul. If another. 3. Man be honoured, he envieth it not: If a man be inriched, it grieveth him not: If a man be strong, 4. Or valiant, he praiseth him, and believing him also to be chaste: He descendeth.

Joseph a right Figure of Jesus Christ

A good man,
1. Overcometh evil.
2. Loveth the righteous.
3. Enviert not.
4. Praiseth the valiant.

Defen-
eth him
at fear-
h God.
Admo-
sheth
e sinner.
Pitieth
e poor.
he ex-
nple of
godly
an con-
erteth
nners.

5. Him that hath the fear of God. He worketh together with him that loveth God; and if a man forsake the Almighty. 6. He warneth him to return again. Whosoever hath the Grace of the good spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the weak, and praiseth and honoureth God. My Children, if ye have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to goodness. So that covetous men shall not only depart from their negardliness, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away, For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother Joseph. The guileful spirit

of

of Belial hath no power over a good mans mind; for the Angel of peace guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousnes. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion: He taketh no glory for giving good counsel. He passeth not how men dishonour him; neither can he skill in any fraud or guile, untruth, strife, or slanderousnes; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietnes, and another of trouble; one of dissimulation, and another of truth; one of poverty, & another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight, or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart and

The properties of a righteous man.

& therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, & utterly void of simplicity; wherefore my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a Sword, & the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly desperateness, thirdly sorrow, fourthly bondage, fifthly neediness, sixthly troublesomeness, seventhly desolation: and for that cause was Cain tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon Cain: Two hundred years he suffered, & in the nine hundreth year, the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, & Lamech in seventy times seven: for they that are like Cain in spightfulness, & hatred towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness. He that hath a mind clean

Disobedience the father of seven mischiefs.
1. Envy.
2. Desperation.
3. Sorrow.
4. Bondage.
5. Neediness.
6. Trouble.
7. Desolation.
An example of *Cain.*

clean in love, looketh not upon a woman in way of lechery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you: for you shall defile your selves with the Fornication of Sodom, and perish all, save a few, and multiply inordinate lusts in woman, and the reign of the Lord shall not be among you; for he shall take it away suddenly. Nevertheless, the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the kingdom upon him, and the 12 Tribes shall be gathered together there, and all Nations shall resort thither; until the most High send his salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be spiled, and be lifted up unto a piece of timber. And the veil of the Temple,

An apt similitude to a mind resisting sins.

A prophesie of the nativity of Christ.

Of his passion, Mat. 27.

Of the coming of the holy Spirit.

Of his Ascension.

ple, shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave he shall ascend from earth to Heaven. He shall remember how base he hath been upon Earth and how glorious he is in Heaven When Joseph was in Egypt, I longed to see his person, and the form of his countenance: and through the prayer of my Father Jacob, I saw him awake in the day of his full and perfect shape Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that doth teach you instead of all Inheritance And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob they gave us all these things for an Inheritance, saying. Keep the Lords commaments till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter worshipping the

A prophesie of the last coming of Christ.

The Resurrection and Judgment described.

him

of heaven, which appeared on earth in the base shape of man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midiabites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord, he shall dwell in hope again in me, and all Israel shall be gathered to the Lord and I shall no more be called a ravening Wolf for your robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledg, and enlighten

A prophesie of the Nativity of Christ.

lighten all Nations with light of understanding, and shall come up to save Israel. He shal take from them as a wolf and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Dearling for evermore. And as concerning him, my Father Jacob taught me, saying; He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his children to carry his bones out of Egypt and to bury them in Hebron by his Fathers. So Benjamin died an hundred five and twenty years old, in a good age, & they put him in a Coffin, & in the four score and eleventh year before the departure of the Israelites out of Egypt they and their brethren conveyed their Fathers bones privily again into the Land of Canaan, and buried him in Hebron, at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together

Christ described.

Christ wipeth away our sins.

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